



PROSPECTUS

Of the course of Studies adopted in the Little Seminary of Montreal.

IN this Seminary, erected and maintained solely by the Clergy of St. Sulpitius of Montreal, for the education of youth, three objects highly essential to a good education are kept in view, the culture of the heart, the mind and body.

I.

It cannot be doubted, that the foundation of a good education must of necessity be laid in Religion, because without religion there can be no solid virtue: for this reason in this institution great care is taken to imbue the youthful mind with religious principles and to inculcate the practice of virtue.

The day begins and ends with prayers, at which all the students assist; in like manner all the exercises are preceded and followed by a short prayer, that the tender mind may be accustomed betimes to consider that in every action we need divine succour and that we should be grateful to heaven for all the good we are enabled to do.

The Students hear mass every day, and on Sundays and Holydays they assist morning and evening at divine service in the Parish Church.

Every day before dinner the pensioners are assembled in the Chapel, where the President reads a chapter of the New-Testament to them on their knees.

Always during dinner and supper some historical work is read from an elevated stand in the refectory by one of the students which is listened to in silence by the others. This is preceded by a chapter out of the figures DE LA BIBLE DE ROYAUMONT, and followed by a paragraph de l'imitation de J. C.

Every evening, for about a quarter of an hour, a pious book, generally the life of a person distinguished for his virtues, is read to the students assembled together.

On Sundays and holydays the students are catechised during an hour. And that the instructions may be adapted to every capacity, they are distributed into five classes under as many different masters. The principal class contains such as are capable of more solid and detailed instruction, these are under the care of the President himself. Besides this, from Ash-wednesday to Ascension day, the younger Students who prepare for their first communion are catechised three several times a week.

The Students are never left alone, proper masters assist at every exercise and thereby prevent quarrelling, appease all discord, and see that every thing is carried on with order, decency and charity.

At their repasts, recreations and walks, they mix with them, eat together, converse familiarly and sometimes join in their juvenile amusements. At night when they go to rest, a master is at hand either in the dormitory or in an adjoining room where he has an eye to all, and does not retire until each one is in bed. In the morning he awakes them and presides at their rising, during which strict silence is enforced. Lamps burn during the night in the dormitories, and in winter they are kept warm by stoves.

To destroy in the very beginning the vice of gluttony, the introduction of all comestibles and dainties are prohibited, with the exception of a little green or dry fruit, such as apples, pears, raisins, &c.

No books are allowed but such as have the approbation of the President, and for the better security of good morals, all letters either sent or received must be shewn to him. Visits from without are received in an open parlour destined for this use.

Particular care is taken to correct the defects of character, incipient vices, and to moderate the vivacity of the passions, either by advice in general, or particular remonstrances given with lenity, or by more severe chiding if mildness has not succeeded, or by touching the feelings if words are insufficient, or by suitable chastisement if sentiments of honour and religion have not sufficient influence on the stubborn offender. In fine, after all these means have been resorted to without success, to prevent the contagion of bad example, the incorrigible child is sent back to his parents, yet even in this case, care is taken to preserve his reputation and honour as much as possible.

The better to preserve purity of morals which are often ruined by evil communication. The younger students are separated from the elder in their walks and recreations, for which different halls and places are chosen.

With the exception of the master for the English language, all the others are Clergymen, the President, the professors of Philosophy and Rhetoric are priests of the Seminary of St. Sulpitius of Montreal; the others are young clergymen, educated themselves in the institution, selected on account of their talents, and under the literary direction of the above mentioned priests.

The domestics are chosen with the most scrupulous attention to their probity and morals; the students are never permitted to have any communication with them except in cases of in-

dispensable necessity. The female servants absolutely necessary for keeping the apartments clean must be at least forty years of age. The pensioners are never permitted to go into town even on necessary occasions without the express permission of the president or his substitute.

II.

In the Little Seminary there is an English School, and French School, and a grand course of studies.

The English School begins at eight and ends at eleven in the morning, in the afternoon it begins at one and ends at four; in this school, reading, writing, orthography, book-keeping and arithmetic are taught. The French School continues from eight to ten in the morning, and from two to four in the afternoon; reading in French and Latin, writing, the simple rules of Arithmetic and the elements of French grammar are taught in this school.

The grand course of studies continues eight years successively and is divided into seven classes, with a master for each. To enter on this course, it is requisite to read and write in French and Latin. The classes begin at eight in the morning, and end at ten. In the afternoon they continue from two to four.

In the Sixth, which is the beginning of the course, the elements of the French and Latin languages are taught together with the Geography of America and Africa, preceded by some general notions of geography, the *selectæ è veteri testamento historiae*, or the *Epitome historiae sacræ* is explained.

In the Fifth, Latin SYNTAX, an abridgment of history and sacred chronology down to the Christian Era, are taught at the same time DE VIRIS ILLUSTRIBUS URBIS ROMÆ, or the second part of the *SELECTÆ E VETERI TESTAMENTO*, &c. is translated.

In the Fourth, the manner of translating into Latin the Gallicisms or peculiarities of the French language is shewn, with an abridgment of history and profane chronology down to the time of Jesus-Christ. The authors explained are either *selectæ è prophanis scriptoribus historiae* or *Cornelius Nepos*, or the *Phædri fabulæ*: in this class the students begin to store their memories with chosen pieces out of the Latin classics, which is continued to the study of Rhetoric inclusively.

In the Third, Latin Prosody is taught with versification, an abridgment of Mythology for the understanding the poets, or Modern history and Chronology from Jesus Christ down to the present time. Quintus Curtius, and sometimes CÆSAR is read; the memory is adorned with chosen fables out of the french fabulists, especially Lafontaine.

In the Second, Batteux's abridged course of Belles-Lettres is studied; Sallust, Livy, Cicero and Virgil are read, in this class the students begin to give attention more particularly to the art of writing, by composing narrations, fables, descriptions, letters, &c.

In Rhetoric the rules of eloquence are studied. Cicero with chosen harangues out of the Latin classics, together with Virgil and Horace are read; many beautiful extracts out of the

Latin and French poets are committed to memory, and the students continue to exercise themselves in literary composition; in all the classes the students are continually exercised in written translations, from French into Latin, and Latin into French, and also in the three higher classes they are exercised in latin versification.

Besides the time passed in the class rooms, there are five hours of close study distributed into four parts, so that the students may study altogether and finish the tasks given them by their respective professors, this important duty takes place in a spacious hall allotted to this purpose, under the inspection of a master, who, sees that each employs his time well and does not hinder his fellow students from studying.

Each student has his appointed place from which he is not to move; perfect silence must be observed. The master who presides, serves also to assist the younger students in such parts of their tasks as might be too intricate for them.

The exercises written here are afterwards presented to their respective masters, and are each severally corrected by him in private, the faults which he discovers are noted where they occur, and afterwards are summed up at the head of the exercise: faults in Syntax, orthography, punctuation, latin, french, &c. all are marked. In the following class the master having returned to each his exercise, makes a general correction *viva voce*; assigning the reason upon which each correction is founded which enables the students to correct their faulty exercises. Of the different faults that may occur in recitations, translating, &c. an exact account is kept, and at the end of the week the class is so graduated, that he who has the least faults takes the first place: this list is in fine transmitted to the president who by this means is able to judge of the talents, assiduity and progress of each scholar, and to excite emulation; the student who appears from the inspection of these weekly lists to have been the most often at the head of his class, is entitled to a premium, which on this account is called the *premium of excellence*.

The study of Philosophy occupies two years on account of the multiplicity of matter it embraces. The first year the course is in Latin; in Logic the different operations of the mind for the discovery of the truth and the refutation of error, the sources of our errors and their remedies, the motives upon which our judgment of things should be grounded according to their different motives, the way of proceeding either in the investigation or demonstration of the truth are all fully elucidated.

In Metaphysics, after laying down some necessary notions of *Ontology*. The four principal systems of Atheism are brought in view, their incoherence and contradiction are demonstrated, and the horrible effects which these desolating and disorganizing doctrines would produce in the world are fully developed. The different demonstrations of the existence of God are there laid down, viz: the necessity of a first cause, the unanimous consent of all nations, the existence of matter and motion, the beautiful order which reigns in the universe; the idea of infinity and the notion of God engraved in the heart of man, in fine, the possibility of a God, from whence his existence necessarily follows, they are then led

on to the attributes of the Deity, his necessity, immutability, eternity, immensity, the simplicity and unity of his nature; his wisdom, justice, goodness and the universality of his providence, the liberty and immutability of the decrees of his Almighty power, his intelligence and infinite knowledge which embraces all beings and all times; this is followed by the study of the soul of man, its origin, its spiritual and indivisible nature, its immortality and the existence of another life for the reward of virtue and the punishment of vice; and it is made evident that reason has no solid argument to oppose to the doctrines of revelation touching the eternity of future pains and rewards. The principles of Logic and Metaphysics are then applied to the grammar of languages in general.

In Ethics, the qualities necessary to render our actions good and virtuous are pointed out, man is shewn to be free in all his actions; and that there is a distinction between good and evil founded in the nature of things, the duty of man towards God, himself, his fellow creatures and society, those of the subject towards his sovereign, and the citizen towards his country, are briefly laid down. In the course of this year the elements of the Greek language are so far taught as to facilitate the understanding of the New Testament and to put them in the way of pursuing this study should they have a taste for it. The following year Mathematics and Natural Philosophy are cultivated. In the study of the former they are taught the operations of whole numbers and fractions, both vulgar and decimal; proportions and progressions both Arithmetical and Geometrical; Logarithms Algebra, Equations of the first and second degree, geometry considered with respect to lines, surfaces and solids; this course concludes by rectilineal Trigonometry, the use of the trigonometrical tables and the elements of surveying and levelling.

Natural Philosophy demonstrates the first principles of mechanics general and special, the laws of the descent of heavy bodies, the principles of military projectiles, acoustics, optics, catoptrics, dioptrics, and astronomy. A general system is afterwards given founded on the Newtonian theory for the explanation of natural phenomena; to this is added a short course of experimental philosophy on the general qualities of bodies, air, light, magnetism, electricity and the aerial fluids known under the name of gas.

In order to excite emulation, there are three general examinations which take place at Epiphany, at Easter, and at the end of the scholastic year, on these occasions the students are examined in presence of all the professors and such gentlemen of the grand Seminary as may be present, the examination turns on the different matters they may have studied since the preceding examination, and for the purpose of encouraging the students in public speaking; those of each class who have distinguished themselves by their talents and application appear at a public exercise, to which the citizens are invited and answer the questions proposed on the different objects of their studies during the course of the year. The last session of this literary exhibition is closed by the solemn distribution of the premiums, to this succeeds an

academical performance in the form of a dialogue called by the french *plaidoyer*, to accustom the young Rhetoriciens to public declamation.

Premiums are bestowed in the English and French schools for excellence in reading, writing, arithmetic, and memory: and in the classes of the grand course, the *premium of excellence* so called, for making latin, for translations out of latin into french, for french and latin composition and for memory. The premiums for translations, compositions, &c. are obtained in this way, the director presents a theme at the very moment the students are assembled for this purpose in order to avoid all partiality or suspicion of favour; on this occasion the professors reciprocally change classes, and the candidates are obliged to remit their respective composition to him personally with their names thereon sealed under cover; these are then remitted to the president and are afterwards examined individually by the four professors of the college assembled together for this purpose. The premium is adjudged to the composition which obtains the majority of suffrages; the seal is then broken and the name of the successful student made known; such of the students as may have any leisure from the duties of their classes may have recourse to a sufficiently numerous library, composed of books which correspond to their regular studies: a master is appointed to select for them such books as are most suitable to their age and capacity.

Young men of talents who may have pursued the course of studies here laid down, will not, it must be admitted, be learned men on quitting this institution, in so short a time it is impossible to master so many important studies, and this is repeatedly inculcated on their minds, but they will at least carry along with them the master-key of science; that is, the true method of studying: and should they afterwards choose to avail themselves of it, they will without doubt become profound in the science peculiar to the profession they may embrace; but as they will necessarily feel their deficiency, so they will be diffident and very far from that tone of self-sufficiency which marks the would be philosopher of the present day. And this, according to M. de Bonald, a modern French writer, is the only end that can be aimed at in a collegiate education. In one word, the plan of studies here laid down is nearly the same as that of the best Colleges of Europe. The most celebrated men of the two last centuries have been educated in this manner. After all if it has any need of apology, the successful career of those who have followed it in the different stations they fill, either at the bar or in the Legislature of this province will be deemed more than sufficient.

III.

The edifice presents a middle building 120 feet (french measure) by 32 in depth with wings at each end, 171 feet by 39 in width, these with the main body have the form of an H, the whole three stories high: the Court yard in front is 120 wide by 69 deep, regularly planted with populars and accacias. The students as may be concluded are no ways straitened for want of air and room; the walls inclose spacious and beautiful yards planted with different kinds of trees to shelter them from the sun in the hours of amusement, as well as to promote the circula-

tion of the air ; a small rivulet flows through the gardens and yards and rolls at the foot of the College walls. One hundred and twenty students are received as pensioners, they sleep in spacious dormitories, three of these apartments are 50 feet long, the two others 75, and so situated, that if at night necessity requires, the students need not go out in the open air.

The exercises are so arranged that the length of none of them can be injurious to their health ; their food is plentiful and wholesome. But at the same time served up with the frugality which a studious life requires, in this respect there is but little difference between the students and their professors ; $8\frac{1}{2}$ hours are allotted for repose, an half hour is added the night following the days of *congé*. After each class there is a quarter of an hour for recreation ; an hour after dinner and as much after supper. Besides these daily recreations, once a week in the winter season half of the day is allotted to their amusement. In summer a whole day each week is passed in the country at a short distance from town ; for this purpose a spacious building has been erected in a most delightful situation upon the declivity of the mountain which commands an extensive view of the plain, the city, St. Lawrence and the surrounding country ; and lest the too ardent pursuit of amusement should fatigue the students, they are called off at stated times to fulfil certain duties of study and piety under the direction of their masters. In fine, there is a vacation from the 15th August to the 1st October, which they are permitted to pass at their respective homes. Such is the plan of education followed in the PETIT SEMINAIRE of Montreal. Whoever feels the worth of science and morality will perceive on reading this prospectus that the greatest care is taken to preserve the morals of the students, and consequently to insure the success of their studies ; for it is scarcely possible for an immoral youth to study, and without study there can be no science. This perpetual vigilance, this constant assistance at all the exercises of the students cannot fail to prevent many disorders, the paternal counsels which this superintending vigilance enables to give, invariably brings back to the path of honour many a young man who in an unguarded moment of vexation, levity or passion has been led astray ; if these corrections are unsuccessful, this same vigilance render exclusion easy, *quod enim ignorat medecina, non curat*. This truly is a hard task both for the master and pupils, but the pupil will one day cease to be so, and then he will bless those who have supported him in his weakness. While the preceptor attached to his God and his country finds sufficient alleviation in his toils on reflecting that he contributes to form for the one true worshippers and for the other virtuous and useful citizens.

The numbers of *pensionnaires* (boarders) is limited to one hundred and twenty, but that of the *externes* (not boarders) to one hundred and forty.

To preserve the equality, that ought to reign among the inmates of the same house, they all wear a uniform dress in which neatness and simplicity are combined with economy, the *externes* are not allowed to go beyond the bounds of the parish without permission from the director.

The price of board and Education in the college is £18 7s. 6d. for 10½ months, the *externes* pay £1 15s. for the same time, both payable at three equal periods. The necessary books, paper, pens, ink, &c. as well as the washing expenses are furnished by the parents, together with the bed, sheets, table linen and other small articles that may be wanted. Parents whose distance from Montreal might hinder a prompt and easy communication should have a correspondent in the city to whom application may be made for payment, and to whom the children might be intrusted in case of sickness or other accidents, in cases of absence from sickness or other reason no deduction is made if under fifteen days, but if the absence is equal to, or exceed fifteen days, the deduction is made at the end of eight days. It would be superfluous to insist upon the modicity of the above terms; whoever makes a calculation of what it must cost for the repairs of such extensive buildings, for the support of Libraries, one for the professors, the other for the students; for furniture and necessary linen, for a domestic chapel, and a cabinet of natural history; the lighting of so many apartments, the fuel of twenty-four stores necessary in so vast a pile; the hire and maintenance of twelve servants, the board and salary of twelve professors during the whole year, and that of one hundred and twenty students during 10½ months; in fine, the default of payment inevitable in spite of every precaution: I say whoever studies all this must be convinced that such an establishment cannot support itself even were the terms doubled. The Messrs. of St. Sulpitius were aware of this, but they were conscious at the same time that on account of the very moderate fortunes of many families in the province, the fixing an exact proportion between the college terms and the expenses of this institution would be to exclude a great part of the Canadian youth from the advantages of a liberal education. Viewing things in this light after having solely at their own cost provided the establishment, they have resolved to uphold it not only by their personal labours, but also by their revenues. Happy in being able in this way to further the education of the rising generation with less inconveniency to their families; and convinced that their labours will meet public confidence in the same proportion as they appear disinterested.